


Implementation of New Education Policy in India and the Prospects of Transformational Female Leadership in Indian Higher Education

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Abstract: Aim: To investigate to what extent the stakeholders believe in females having attributes of transformational leadership to rise at higher positions in institutions of higher education in India while implementing New Education Policy in India. To know where we are right now and where we need to go in terms of promoting female leaders in Indian higher education. Methods: Both qualitative and quantitative methods are used. Qualitative responses from 10 Indian women leaders are collected from those 03 qualitative responses are quoted in the paper and considered in the analysis. MLQ* tool (Multifactor leadership Questionnaire) used to collect responses of 51 different stakeholders of higher education. Findings: The study shows that female leadership can be trailblazing in organizational management in institutions of Higher Education in India while implementing the New Education Policy. The results anticipate providing insights to initiate Indian policymakers and recruiting bodies to motivate women to take up leadership positions. Originality and Cognitive Value: The area of the prospects of transformational female leadership in Indian higher education in the context of implementation of New Education Policy in India is a novel exploration as education policy is implemented recently in 2020 and gender equity is a major aspect of concern in achieving Sustainable development Goals.

*Source : Multifactor Leadership Questionnaire by Bernard M. Bass and Bruce J. Avolio (1995)

Keywords: Female Leaders, Higher Education, Transformational Leadership, Organizational Management

Citation: Desai, F. P. & Desai, P.S. (2023). Implementation of New Education Policy in India and the Prospects of Transformational Female Leadership in Indian Higher Education. In M. Koc, O. T. Ozturk & M. L. Ciddi (Eds.), *Proceedings of ICRES 2023-- International Conference on Research in Education and Science* (pp. 1445-1470), Cappadocia, Turkiye. ISTES Organization.

Introduction

"I am the queen, the gatherer of treasures, established in/as ultimate reality, the primary object of worship. The luminous divine powers have dispersed me in many places, having many abodes, causing me to be all-pervasive."

Even eating, seeing, breathing, or hearing the spoken word is accomplished through me alone. Even the non-perceivers amongst you dwell near me. Hear me, for I reveal the truth. While creating all beings, I merely breathe forth like the wind. So expansive is my power, possessing greatness beyond heaven and earth."

-Rig Veda 10.8.125, Devi Sukta

Hindu philosophy with its theological aspect, with its extensive commentaries and denominations, narrates God the Mother as *Shakti* or the divine power, Mahadevi or God the Mother. A hymn from the Rig Veda is the first to refer to Divine Mother as the Supreme Reality (1900-1700 BCE). It belongs among the Hindu canon's oldest books. *Devi Suktam*, which sees the feminine divine as the creative and ultimate source, creative power, and universal power, may be found in the *Rig Veda*. *Ambhrani* is a well-known women sage (rsika) who wrote the *Devi Suktam*. It seems to have been written in an ecstatic, mystically unified condition of seeing the self as encompassing, limitless, and non-local. Her experiences are described in the hymn's verses.

The *Devi Suktam* (Goddess hymnology) serves as proof of the early Vedic authority given to women's enlightened consciousness and a pioneering expression of the divine feminine conception as a congenial, auspicious experience, presence, and creative power. The *Devi Mahatmyam*, the holy book of 'God the Mother', includes the *Devi Suktam*, which is being chanted today. Its incorporation into the *Devi Mahatmyam* (Importance of female power and strength) is proof that the Hindu experience of the unmatched world continues to flow with the vision of the divine feminine as the ultimate truth. In Hindu way of life and beliefs, the feminine principle operates as the energetic and inventive creative extremity of the speculative twofold reality of Hindu philosophy. Mother God is a dyadic, united god in Hinduism that consists of both the divine feminine, and masculine. Mother Goddesses' creation does not limit her it brings limitless pre-eminence and integrity to the whole universe. The *Devi Mahatmyam* of the Markandeya of the *Markandeya Purana* comprises chapters 81-93 it is attributed to the sage Markandeya. (Bhattacharya, 1996).

There are innumerable verses attributed to the Mother Goddesses in Hindu scriptures to connote the character of the divine mother, Goddess. Here one example is quote : *Ya Devi sarva-bhutesu , cetane-tyabhidhiyate, Namas-tasyai, namas-tasyai, namas-tasyai namo namah*. "Praise to the divine mother immanent in all, who is the consciousness in all being salutations to her." Hindu religion places a significant emphasis on Goddess worship and refers to her as 'The Mother'. According to Sara Mitter's the quotation of Heinrich Zimmer's concept of Shakti, which may be understood to mean dominance, as "ability, capacity, faculty, strength, energy, prowess; regal power; the power of composition, poetic power, genius." (Mitter, 1991) The goddess is revered in many different forms and is admired for her diversity in the Shakta tradition. They are regarded as the ideal mothers and gurus/spiritual teachers because they exemplify the goddess' strength and wisdom. (Feuerstien, 1998).

The concept of the mother goddess silhouetted from the confrontation and consensus between potent matriarchal cultures that prevailed in India before 2500 B.C before the patriarchal male-dominated Aryan race migrated to India. The Indus valley people believing in the mother goddess never really gave place to the dominance of the

male. The mother perennially is an entity of devotion to Hindus as the source that nurtures the seed and flourishes it
(https://archive.org/stream/TheWonderThatWasIndiaByALBasham/The+Wonder+that+was+India+by+A+L+Basham_djvu.txt).

Mothers hold the majority of the authority in a matriarchal society, according to evolutionary theories. This concept was well-known in the nineteenth century, and Friedrich Engels used it as a cornerstone in his book *Origin of the Family, Private Property, and the State* (1884). Engels claimed that because of their reproductive capabilities, women would have held positions of authority in the first hunter-gatherer cultures, which lacked property rights. In contrast, when sedentary agricultural and pastoralist societies developed, private property rights over land and commodities meant that males needed to establish the legitimacy of their progeny to pass on money through descent. Thus, the patriarchal system came into being, when males started to dominate women's reproductive abilities and women lost the political influence they had under the matriarchal system. (Gordon Marshall, <https://www.encyclopedia.com/social-sciences-and-law/anthropology-and-archaeology/anthropology-terms-and-concepts/matriarchy>).

The main issue with gender equality is power. However, achieving equal power will not happen automatically. This is a male-dominated planet with a male-dominated society. To achieve equality, we must cooperate with vision and determination. We must alter societal standards. We need to do more to appoint women to higher positions and implement laws and policies that encourage women in leadership, such as special measures and quotas. (<https://www.unwomen.org/en/news/stories/2021/3/statement-sg-international-women's-day>).

According to the All-India Survey of Higher Education Report 2019-20, 42343 Colleges, 1043 Universities, and 11779 Stand Alone Institutions are listed on the AISHE website, while 39955 Colleges, 1019 Universities, and 9599 Stand Alone Institutions responded to the survey. In addition to the 145 Universities in other categories, there are 23 Law, 66 Medical, 63 Agriculture & Allied, 177 Technical, 522 General, 12 Sanskrit & 11 Language Universities. At All-India levels there are merely 74 female teachers for every 100 male teachers. Similarly, in the SC group, there are 58 female teachers per 100 male teachers and in the case of OBC and ST, it is 72 and 69 females per 100 male teachers, respectively. The number of total instructors at the university level is about 2.14lakh out of which 37.1% are female and 62.9% are male. (AISHE, <https://aishe.gov.in/aishe/home>)

Literature review

It is always great to hear and see that female enrolment in education has substantially increased it always seems to be a trailblazing occurrence a step further towards achieving Sustainable Development Goal 5. The spectacular addition of the number of female students is not in pace with the placement of women in senior leadership roles in higher education in Indian universities. Most of the key positions in universities are occupied by male leaders. The notion of leadership was instilled with stereotypically masculine attributes like

competitive, domineering, aggressive, assertive, etc. since men have historically occupied the majority of leadership roles in society. Leadership is often associated with men. Scholars investigated the problem and concluded that no gender disparities in leadership efficiency when they examined the fundamental components of leadership. This study is not an expression of disheartening feelings about the underrepresentation of women in positions of leadership in higher education. It is to draw the attention of leadership development, executive search committees, governing bodies, and human resource experts and investigators working in the area of Gender Equality to take note of it, and appoint female leaders in higher education that comes closest to the students and other stakeholders in education.

According to historical analysis, conventional higher education has a long history of male domination in leadership roles (American Council on Education, 2017; Mason, 2013). Most senior organizational positions are not filled by women, even if they often take on adjunct roles. Although HE reform has produced new middle management posts, such as marketing managers, community engagement, innovation, and quality assurance (Morley, 2003; Deem, 2003; Noble and Moore, 2006; Fitzgerald and Wilkinson, 2010). Scholars often lament the lack of female executives in high-ranking positions around the globe (Tiggeman and Gardiner, 1999).

Literature on leadership and gender most of the time envelops the views on whether or not gender provides rise to a predilection to highlight the various dimensions of leadership at the expense of the other and some research focuses on the notion that female leaders tend to be more relationships oriented and male leaders more task-oriented. (Park, 1996) After the nineties, transformational and transactional leadership is in trend (Hater and Bass, 1988). Transformational leadership is often regarded as the higher style of leadership, which is derived from transactional leadership but not vice-versa (Bass, 1985).

Higher education reform has given rise to a potent cultural ideology that holds that effective organizational change requires strong leadership. In Northouse's definition of leadership, a leader is a person exerts influence over a group of people to accomplish a common purpose. Haake (2009) says that leader identity is constituted through power relations. The narratives of different expectations for the advancement of women and how specific individuals are recognized or they identify themselves as legitimate leaders need additional examination (<https://www.ses.unam.mx/curso2015/pdf/23oct-Morley.pdf>).

Women have a great opportunity to change the academy at a time when their skills are much needed. They are relative outsiders who must develop new leadership styles since they were not socialized in line with the male-centric leadership paradigm (Dunn, 2014). The study deals with female leadership and need for encouraging female to take up leadership positions while implementation of new education policy in India. NEP document Part II, the section is on higher education. Excellence shall be further encouraged via suitable incentives, promotions, recognitions, and advancement into institutional leadership, according to Section 13.5. Meanwhile, faculty who fail to uphold fundamental standards will be held responsible (https://www.education.gov.in/sites/uploadfiles/mhrd/files/NEP_Final_English_0.pdf).

Discussion

Bernard Bass and the Concept of Transformational Leadership

Leadership that went beyond contingent reinforcement has long been acknowledged by political scientists, sociologists, and historians. Such research was exemplified by Weber's investigation of charisma between 1924 and 1947. The basic idea for the study of leadership, however, was contingent reinforcement, which attracted the attention of both psychology and economics. For them, leadership included an exchange of power. The transactional interaction is enhanced by transformational leadership. Such leadership is a development of transactional management. The four pillars of transformative leadership have been outlined in studies dating back to Bass in 1985 and Avolio and Howell in 1992. Leadership has a charismatic quality that causes followers to want to identify with and imitate the leader. With challenge and persuasion, the leader motivates the followers by giving them a purpose and an understanding. The leadership expands the follower's usage of their skills by stimulating their minds. Finally, the leadership demonstrates respect for every individual by providing the subordinate with mentoring, coaching, and assistance. MLQ may assess each of these elements. (Bass M, 1996)

Bass' Characteristics of Transformational Leadership

Charismatic leadership: Transformative leaders exhibit behaviour that make them become examples for their followers. People look up to, respect, and have faith in the leaders. The leaders are admired by their followers, who want to be like them.

Inspirational motivation: To inspire and encourage others, transformational leaders act in a manner that provides significance and challenge to their followers' efforts. It's a team effort. Optimism and enthusiasm are evident. The leader establishes expectations that are clearly stated and that followers desire to full fill while also exhibiting dedication to the common objectives and vision.

Intellectual stimulation: Transformational leaders encourage their followers to be inventive and creative by questioning assumptions, avoiding problems, and adopting a new perspective on familiar situations. It is encouraged to be creative. Individual members' mistakes are not disclosed publicly. Followers are asked for innovative ideas and unique solutions to problems. Rather than criticizing followers' ideas because they vary from the leaders', leaders encourage their followers to explore new techniques.

Individualized consideration: By serving as a mentor or coach, transformational leaders pay close attention to each person's requirements for success and development. Colleagues and followers are developed to progressively greater potential levels. It is recommended that communication be two-way. (Bass M, 1996)

Participative versus directive leadership can be as follows Table-1.

Table 1: Descriptions of participative Vs Directive Leadership

	Participative	Directive
<i>Laissez-Faire</i>	"Whatever you think is the correct choice is OK with me."	"If my followers need answers to questions, let them find the answers themselves"
<i>Management-by-</i>	"Let's develop the rules together that	"These are the rules and this is how

<i>Exception</i>	<i>we will use to identify mistakes."</i>	<i>you have violated them."</i>
<i>Contingent Reward</i>	<i>"Let's agree on what has to be done and how you will be rewarded if you achieve the objectives."</i>	<i>"If you achieve the objectives I've set, I will recognize your accomplishment with the following reward..."</i>
<i>Individualized Consideration</i>	<i>"What can we do as a group to give each other the necessary support to develop our capabilities?"</i>	<i>"I will provide the support you need in your efforts to develop yourself in the job."</i>
<i>Intellectual Stimulation</i>	<i>"Can we try to look at our assumptions as a group without being critical of each other's ideas until all assumptions have been listed?"</i>	<i>"You must reexamine the assumption that a cold fusion engine is a physical impossibility. Revisit this problem and question your assumption."</i>
<i>Inspirational Motivation</i>	<i>"Let's work together to merge our aspirations and goals for the good of our group."</i>	<i>"You need to say to yourself that every day you are getting better. You must look at your progression and continue to build upon it over time."</i>
<i>Idealized Influence</i>	<i>"We can be a winning team because of our faith in each other. I need your support to achieve our mission."</i>	<i>I've decided to cross the Rubicon. So, there's no going back) You must trust me and my direction to achieve what we have set out to do."</i>

Table :1(From Avolio & Bass. 1991)



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Figure 1. Based on Bass M 1996 Characteristics of Transformational Leadership

As the transformational leader reveals personalized contemplation and transforms crisis into developmental challenges, transformational leadership is required. Such leadership relates in a different way to the staff and co-workers. Beyond self-interest, the transformational leader tries to change the company culture, envisions, fosters self-worth, empowers, mentors, coaches, and encourages others. The Multifactor Leadership questionnaire is based on the attributes of the transformational leader.

Leadership and Organizational Culture

As per the opinion of Deak & Kennedy, the organizational culture is an ingrained behavioral pattern that is passed down from one generation to the next. It encompasses the beliefs that members hold to be true about what is vital, right, and good. As a source of identity and unique competency, organizational culture serves as the binding agent that binds the organization together. They strive to integrate recruits into the ideal transformative organizational culture. Challenges in this pure organizational culture are prospects rather than risks (Bass M. 1996).

Bass explains the strength of female transformational leadership along with surveys and examples. The study by Bromer & Brenner, 1981: Wintermantel & Kruse, 1986 cite research that suggested women needed to adopt masculine behaviour and attitudes to prosper in the workplace, which was considered to be a man's domain. Women were thought to be promoted for exhibiting the traits of ambition, competitiveness, and task orientation, which were considered to be traits associated with men. Accordingly, it was believed that successful female executives had acquired male traits via socialization or training as they rose through the ranks of the organization. According to Rosener's 1990 research, there is a woman's manner of leadership that is distinct from the conventional male techniques. Helgesen concurred in 1990, stating that women leaders were more likely than males to prioritize regular interaction and information exchange through webs of inclusion, as well as flatter organizational structures. Bass provides a few examples of how transformational leadership differs. According to anecdotal, survey, and experimental data, women in leadership roles tend to be slightly more transformative and less likely to use managing by exception than their male colleagues. They are seen as marginally but considerably more effective and satisfying leaders by their team members and direct reports. Anecdotal Evidence During a survey feedback session, participants in an early training course on transformational leadership in 1985—12 females and 12 males at high levels of management of a Fortune 50 company—noticed some potentially interesting sex disparities in transformational leadership ratings. Each of these 24 leaders was profiled by three to five subordinates using the Multifactor Leadership Questionnaire. Without revealing their names or sexes, the profiles for each leader were solely identifiable by code numbers throughout the workshop exercise. In his 1985 study, Bass chose four of the 24 managers with the highest MLQ scores for charismatic leadership, which explains the largest proportion of variation in transformational leadership, to take part in a team activity. Although prejudices and earlier literature would have predicted that all four would be males as officially shown in the study, such as that by Kruse & Wintermantel in 1986, the likelihood was that two of the 24 would be men. Contrary to predictions, the top four charismatic leaders were all women, and by a significant margin. Bass saw their extraordinary abilities, presence, and self-assurance as they were participating in the activity. The finding that women exhibit stronger transformative leadership is supported by data from four distinct studies collected at the CLS (Center for Leadership Studies) between 1986 and 1992 using the Multifactor Leadership Questionnaire (Bass M, 1996).

According to Eagly's study from 1991, the gap between men and women in transformative leadership may be attributable to women's well-documented propensity for being more caring. Women leaders see themselves, as

more feeling. According to 1990 research by Eagly & Johnson, women leaders are more socially sensitive and interested in others than their male counterparts. According to Komives' research from 1991, women leaders seem to exhibit traits more consistent with transformative leadership. Additionally, they are more inclined than their male colleagues to ascribe their relationship skills to their transformative leadership. Another justification for expecting women leaders to be more transformative, according to research by Kuhnert & Lewis, is the moral value component of transformational leadership, which emphasizes responsibility and caring in women while emphasizing rights and justice in males. According to 1990 research by Eagly & Johnson, women's leadership styles may be more transformative than men's since they often exhibit less self-serving authoritarianism. Additionally, women tend to be a little more transformative than males, which makes them more likely to be considered successful and satisfying leaders than men. Why women may be more successful and rewarded as leaders have a rational explanation. Arguments are made against the empirical results. For instance, it is argued that a woman must possess more qualifications than her male counterpart to hold the same leadership position. However, the opposite might equally be said given the way that affirmative action measures have been handled. It follows that if women are more transformative in comparison to their male colleagues, they will be more successful and satisfying, given the positive relationships between transformational leadership and effectiveness and contentment among those led. The corporate cultures of the 1990s and beyond may fit women executives better (Bass M, 1996).

Gender Equality as Fundamental Value

The Indian Constitution explicitly states that gender equality is a fundamental value. In addition to guaranteeing women's equality, the Constitution gives the State the authority to use measures of positive discrimination in their favor to offset the accumulated political disadvantages and socio-economic that women suffer. Several projects have been introduced by India's Ministry of Women and Child Development to empower women. Honourable Minister, during the Fourth World Conference on Women, which took place in New York in September–October 2020, WCD virtually delivered the National Statement through a pre-recorded video message that was played during the Plenary Segment on October 1st inside the United Nations General Assembly Hall. The Indian government has taken new, specific steps and made pledges to expedite the accomplishment of empowerment of all girls and women and gender equality in our nation (<https://wcd.nic.in/annual-report>).

The Handbook on the Attributes of a 21st Century Vice-Chancellors

The leadership of the institution must devise a plan to demonstrate how disparate elements may come together, how one can overcome challenges, and how discord can give way to harmony. Realized that obtaining the university community's voluntary commitment rather than coerced compliance is ultimately what determines success. Although not officially required, from the viewpoint of stakeholders, the vice chancellor's qualities include:

University Grants commission apex body of Indian higher education in 'Total Quality Management' (TQM) states that quality is indispensable in higher education. Many requisites are mentioned for the quality mandate in the handbook. But two points are visible in leadership, (b) leadership to foster a culture of excellence; (c) Tiers of leadership for promoting a high-quality culture. Both points (b) and (c) focus on leadership which is a very vital part of HE's strengthening and development.



Figure 2. based on : https://www.ugc.ac.in/e-book/VC%20handbook_complete.pdf

Methods and Materials

Both qualitative and quantitative methods are combined. Qualitative responses from 10 Indian women leaders were collected. MLQ tool is used to collect responses of 51 different stakeholders of higher education responses received from male (22) and female (29) and the ratio of male female stakeholders are reflected in Figure 3.

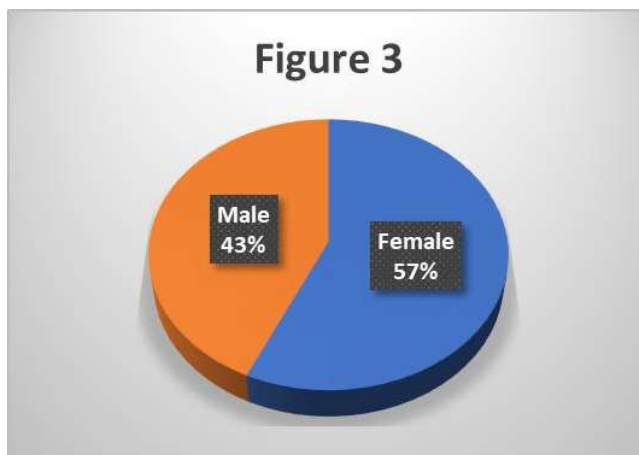


Figure 3.

About the Tool

The Multifactor Leadership Questionnaire is an inventory based on psychological traits of different kind of leadership styles and its outcomes. The MLQ tool was researched and constructed by Bernard M. Bass and Bruce J. Avolio with the objective to examine full range of leadership styles. MLQ comprises of 9 scales and 3 leadership styles. In this particular research Transformational style is under consideration. The MLQ takes 15 around minutes for completion it can be experimented either on group or an individual. It has been used widely to spot effective leaders and is an validated across cultures and institutions for development and research pertaining to leadership. The MLQ is multi – rating 360 degree instrument, it considers the leader's self-assessment and assessment from the point of view of their superiors, peers, subordinates and others. In this study the assessment from others is implemented, Multi factor Leadership Questionnaire form is used as tool in this study. The MLQ is often combined with the Authentic Leadership Questionnaire (ALQ) to assess the self-awareness, transparency, ethics/morality, and processing ability of leaders the ALQ was constructed by Avolio with William L. Gardner and Fred O. Walumbwa in 2007 (https://en.wikipedia.org/wiki/Multifactor_leadership_questionnaire).

Data Analysis

The data analysis method employed was a grounded concept. This technique involves gathering, analysing, and exploring evidence before generating new hypotheses that are pertinent to the topic. The technique is especially helpful for revealing underlying beliefs, circumstances, and experiences of persons engaged in a phenomenon (Strauss & Glaser, 1999). In this study, all the data is analysed keeping in mind the transformational leadership theory of Bass. Analysis of each question of MLQ (Multi factor Leadership Questionnaire) is as follows.(Figure 4)

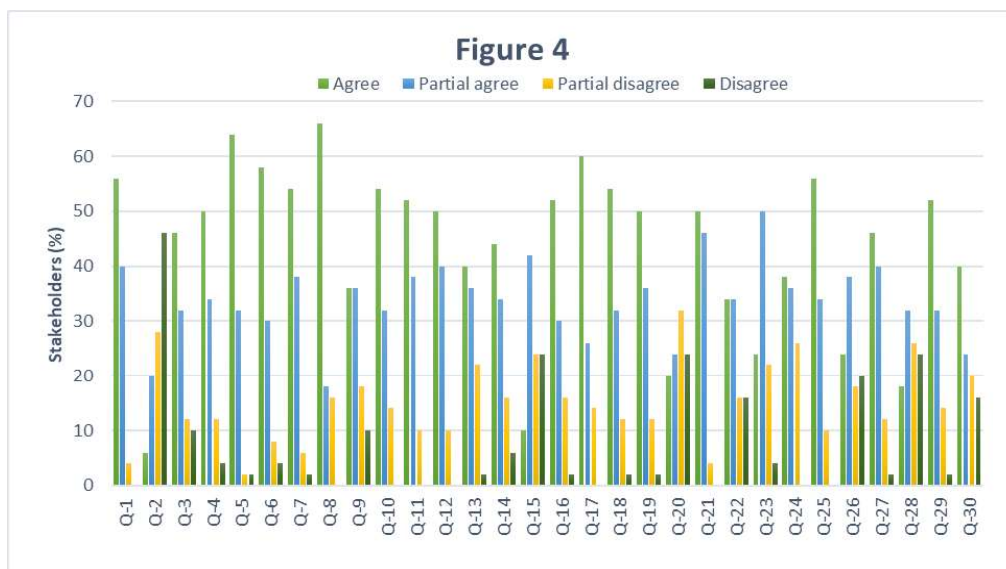


Figure 4. Analysis of MLQ Data collected in this research study

The female leader provides support in return for the efforts of the stakeholders and displays behaviour that makes them become role models for their followers.

From the total sample, 56 % of individuals agree with the fact that female leaders provide support and they assist in the exchange of hard work of stakeholders. 40% partially agree with the statement. Two individuals, 4% partially disagree and no individuals disagree about the women in a key position or if given power positions will fail to assist or value the work or endeavour invested by the stakeholders. It is evident that the work done will not go unnoticed under female leadership and this is a positive aspect of female leadership it can transform the energy of the team and the people around. The transformed collective energy and collective consciousness in positive directions can yield exceptional results and can achieve greater goals in institutes of higher education under transformational female leadership. Here there is no comparison that female leadership is either more or less transformational. The argument is keeping aside the gender roles leadership must be endorsed by capabilities. And aspiring female leaders must avail equal opportunities to prove their worth.

The female leader falls short of intervention until the problem becomes severe.

The second statement is about solving problems and crises. If there is a problem in the institute or connected arena the analysis shows that female leaders will immediately get involved and take necessary action to solve the problem. Only 6% disagree and say that female leader does not take timely interventions, and 20% partially agree thinking that female leaders wait till the issue gets worse. 28% partially disagree they think that female leader would not like that any crisis or issue becomes grave they want that each dilemma each catastrophe must be solved before it becomes bigger. 46% fully agree and believe that they immediately take initiative to know the problem going to its roots to solve it in the best possible way. Research repeatedly would like to argue that female leaders are more efficient than males is deviating from the focus and missing the point. Arguably rapidly changing organizational management in changing times is abounding with crises and conflicts with competing demands so institutions need leaders with flexibility with a vibrant range of leadership qualities without labelling masculine or feminine qualities.

The female leader focuses attention on indiscretion, inaccuracy, derivations, and exceptions from standards.

Here, 46% of respondents agree while affirming that female leaders pay attention to deviations from the standard, mistakes, and abnormalities, they do so to make their fellow employees aware of the fact that they can put in better, and they have the potential to elevate the institutes to higher grade if they stretch their limits. This can enrich the organizational culture. 32% partially agree think as leaders sometimes are liberal looking to the circumstances of the employees and situation of the working conditions. For example, one can be patient for a stipulated time slot but if it happens recurrently then it needs to be focused and addressed methodically for future improvements. 12 % partially disagree and 10% disagree so it falsifies the myth that female leaders can't be harsh and female leaders seldom accomplish what male leaders do. Here again, it can be said leadership is not just relative to gender. Femininity is an attribute of women but matriarch is a power of creativity and creation.

The female leader maintains self-integrity and goes beyond self-interest for the good of the team and the institute.

50% agree that they go beyond self-interest. 35% partially agree extent. 12% partially disagree and only 4% disagree. It demonstrates how female leaders put the interests of the team and the organization ahead of their own. We all know that self-interest is psychological as well as an economic term. The term provokes personal benefits. Female leaders brushing aside, the personal benefits voyage in direction of holistic good, focusing on the organic whole and benefits of the organization as a sole entity. As a leader, she is proactive and upbeat pursuing the mission of the organization. She put in efforts to identify with the mission and vision of the institute and formulates strategies and plans to achieve long-term and short-term objectives keeping aside personal interests. The holistic vision where self-interest hardly counts brings in the idea of a shared vision and keeps the female leader externally and internally focused which adds much to the growth and development of the institution. When self-interest is not that important, it brightens up the self-integrity of the leader indifferent to the gender. Leaders become role models they are emulated, so the leaders with potent self-integrity create an aura they influence their ecosystem and the people around them bring integrity to the whole organizational management and culture, ultimately resulting in making the institution great and successful.

The female leader considers the moral and ethical consequences of the choice and decision, illustrating high standards of morality and ethics. She avoids misusing her position for selfish ends.

To this statement, 64% agree, 33% partially agree, 2% partially disagree and 1 % disagree. Ethics means everything to the organizational culture. 64% agree and 32 % to an extent agree that ethics matters a lot to the female leader while making choices and decisions in the institution. Female leaders acknowledge their role in shaping the organizational ethics they create a culture that strengthens the bonding and the foundation on which the success of the organization depends. Leaders who disregard ethical consequences of choice and decisions run the risk of personal and institutional liability in contemporary tough legal settings. It promises integrity to the institution.

Female leader talks optimistically display enthusiasm and help others to develop their strengths, she exhibits behaviours that inspire and encourage others around them by giving their followers job purpose and challenge.

58% agree, 30% partially agree, 8% partially disagree, and 4% disagree. The maximum number of respondents agree that the female leader is optimistic and helps others to develop their strengths. Female leaders know how to look to the brighter side of the things they know how to their as well as the staff's strengths and accomplishments. 58% agree that they know how important it is to add to the value of the institution by strengthening the individuals and giving them opportunities to grow and advance. Their growth is equal to the growth of the institution.

Female leader frequently keeps in contact to find out if all is well.

54% agree, 38% partially agree, 6% partially disagree and 2% disagree. More than half of the individuals believe in the fact that female leaders frequently keep in contact to make sure all is well. 54% agree and 38 %

somewhat agree that women are much inclined towards purposeful networking they frequently keep in contact to know that all is going well. They understand how important it is to keep in communication and keep connected with the stakeholders to get feedback for further improvements. They at times interact and know good things and they know how to influence people to get work done successfully.

A female leader clearly explains the goals, objectives, and targets and engages followers in imagining desirable future scenarios, fostering a sense of teamwork.

66 % agree, 18% partially agree, 16% partially disagree, and 0% disagree. It is derived that female leaders clearly explain the targets. The highest number of stakeholders believe those female leaders have a clear mindset regarding targets and goals. It is a myth that females have less clear goals shared with others. But on contrary it is seen that female leader continuously share their plans, make-believe the stakeholders in their plans and achieve their targets within the stipulated time. There are many age-old societal and organizational barriers for any leader either men or women which brunt the advancement of leaders. Despite the impediments, female leaders are much sure about what they can achieve.

The female leader demands competence and efficiency at any cost.

36% agree, 36% partially agree, 18.8% partially disagree, 9.2% disagree. Here 36 % plus 36% are with agreeing and partially agree so at times if it is not in the capacity of the person to fulfill the task the female leader will either have the patience to train the person in a particular task or will assign the task to other person and try to find out that the person who proved to be unskillful in certain task is best at which skill. In a way, instead of getting frustrated will explore the skill and possibilities to develop that particular skill of a person to get the best out of him and thus make him/her an asset to the institution.

The Female leader assertively and confidently expresses thoughts and opinions and establishes expectations that are clearly stated and that followers wish to satisfy while also displaying a dedication to the common objectives.

54% agree, 32% partially agree, 14% partially disagree, and 0% disagree. More than half of the stakeholders agree that female leaders voice the institutions assertively and confidently. Putting forth the voice to be heard and voicing the ideas and thoughts transforms the institutions. As unless you assert nobody hears and if you are not heard no action can be expected. Female leaders assert and make bold moves at times to fulfill their new leadership roles such moves are often indispensable to be successful as a leader in the longer run.

The female leader provides training and mentoring to others, by serving as a coach, and gives particular attention to the demands of every individual for success and progress. By doing this, colleagues and followers are gradually developed to greater potential levels.

52% agree, 38% partially agree, 10% partially disagree, and 0% disagree. The evidence of 52% shows that female leaders are good trainers and mentors. Leadership is about the team and teamwork. Leaders need to train others to make a strong team. No endeavor is a sole endeavor; the leader and the stakeholders are interdependent entities. Female leaders cultivate strong internal and external sets of connections to get the work done. As

leadership is setting an example by working and at the same time making others work equally.

The female leader is the defender of progressive dreams ideas or action plans of execution she believes in.

50% agree, 40% partially agree, 10% partially disagree, and 0% disagree. Nearly half of the stakeholders believe that female leaders defend themselves while they think, articulate, and accomplish what they dream for the institution. They believe develop, append, and guarding the principles and vision, and action plans of the institution.

The female leader believes in confidentiality to not disclose the personal matters of the staff or other stakeholders.

40% agree, 37% partially agree, 22% partially disagree, and 1% disagree. Stakeholders believe that female leader can maintain confidentiality in the institutions it can be about the performance, disciplinary actions, confidential reports, etc. It's all about equilibrium between preserving the confidentiality of the staff and at times completing an investigation that is required and necessary for all concerned parties. During institutional investigations or performance and disciplinary actions, confidentiality is very vital and is maintained by the female leaders. Female leaders know how to excel in organizational management and work well in their ecosystem supporting the efforts of the staff and all stakeholders.

The female leader is concerned if the employee remains absent without prior notice.

44% agree, 34% partially agree, 16% partially disagree, and 6% disagree. Stakeholders are clear when they agree with the fact that females are much concerned about their staff as their family. They consider their staff as family, as female leaders inquire if all is well when the employee remains absent without prior notice. Here it must be noted that females to excel as leaders are not required to alter their basic nature of being compassionate, empathetic, kind, and concerned. They are not some version of males in command while in leadership roles. The real charm of female leadership is winning while maintaining the identity and basic feminine traits. The respondents say that female leaders tend to be much more humane and that adds to the strength of the leader as well as the team.

The female leader does not allow altering or shifting days off.

9% agree, 46% partially agree, 33% partially disagree, and 12% disagree. Stakeholders believe that female leaders are flexible and they allow shifting days off the condition will be that the work must not suffer and quality cannot be compromised. Female leaders make the staff feel constantly that they are an indispensable part of the institution and each one can replace the other by multi-tasking and skill development. Staff can alter roles, enrich their experiences by altering roles and bring new progressive effects to the institution. So, leadership helps the team to perform tasks alter roles, and reach their goal. It encourages functional behaviours clearing the path towards a unified goal, by being flexible when required with the subordinates. Here potentially diverse groups with different skills and talents by altering roles at times work together towards a common output.

The female leader allows the staff to leave if private matters arise.

52% agree, 30% partially agree, 16% partially disagree, and 2% disagree. Stakeholders have faith that female leaders give leave to employees to attend the urgent situations and their private matters. As females tend to understand the difficulties of others, if the employees are stress-free they give better output and they tend to be more productive when in a cheerful mood. The pensive mood of the employees hinders the work process. Leaders communicate the targets and visions, accomplishments are possible only by high performance and teamwork, such expectations from the team are fulfilled when the members of the team are allowed to cater to their private matters when urgent and important.

The female leader organizes events to update and improve the knowledge of the employees.

60% agree, 26% partially agree, 14% partially disagree, and 0% disagree. Sixty percent of the stakeholders believe that female leaders are always keen on updating the staff with the new knowledge and most recent developments in the field as it is directly related to the organization's development and growth as a holistic entity. Female leaders emphasize results. They want each one to grow with the growth of the institution, they spend more time updating the knowledge and communicating the same to the staff, they invest more resources in organizing the updating and innovation and it is observed that they all have more exchanges of off-task feedback and comments to obtain positive results.

The female leader knows the capabilities and potential of each staff member.

54% agree, 33% partially agree, 12% partially disagree, and 1% disagree. Stakeholders agree with the fact that when we look at the socio-emotional behavior of female leaders they invest more time in knowing their employees, they are more likely to meet the socio-emotional needs of their team. They discover which member gel well with the other and set the tasks accordingly when one member becomes complementary to the other this gives the best outcomes. Female leaders are interpersonally demonstrative and sociable during interactions and this helps them discover the potential of each member of the team.

The female leader tries to ensure that employee does not go unpaid if he/she works overtime.

50% agree, 36% partially agree, 12% partially disagree, and 2% disagree. Female leaders value the work done and believe in listening as a skill at both ends. This makes the two-way communication more open stakeholders believe that if any of the staff works more female leader inquires and makes sure that the services don't go unpaid and there is no space for exploitation. Value of time and work is paid which boosts the enthusiasm of the employee to continue putting on extra efforts as and when required.

The female leader allows the staff to work unsupervised.

20% agree, 24% partially agree, 32% partially disagree, and 24% disagree. The female leader is at times not supervising a total of forty-four percent come to agree and partially agree fifty-six percent partially disagree and disagree. She supervises the work on and off after assigning the task. Females believe in repeated reminders of deadlines, males are more moderate after assigning the task. At times frequent supervision becomes a requirement to avoid the crisis of deadline submissions but at certain tasks results matter, the team even if unsupervised can yields the best results when they acclimatize with the organizational culture.

The female leader organizes regular meetings to improve communication and organizational management.

50% agree, 46% partially agree, 4% partially disagree, and 0% disagree. Here the data evidence show that female leaders are highly competent leaders who regularly arrange a meeting for organizational communications.

The female leader encourages transparency by giving information to all.

34% agree, 34% partially agree, 16% partially disagree, and 16% disagree. Stakeholders believe that female leaders keep the organization's secret intact. They keep confidential matters within the closed circuits in the goodwill of the institution. This retains the value and standard of the institution. But when it comes to transparency they are extremely transparent about the organizational management. The superannuation benefits, regular increments, salaries, service books, and leave records can be obtained by anyone as their right. All required notifications are displayed on the institutional website anyone can access the information at any time. No one is deprived of their right to get any relevant necessary information.

The female leader admits the mistake and accepts the mistakes.

24% agree, 50% partially agree, 22% partially disagree, and 4% disagree. Stakeholders believe that at times if there is a mistake female leader accepts and tries to rectify it by accepting the mistake. She goes to the root of the issue and tries to find out where there was a lapse in the team, as any endeavour in an institution is a collective endeavour, one mistake on part of one member leads to the error of the whole team. True leader male or female admits mistake when it is genuine as her mistake not levying and imposing them directly on the team member. And when it comes to giving credit for success true leader gives credit to teamwork and the whole team. When such kind of culture develops, each member works fearlessly, without getting afraid of being accused or blamed for errors. To err is human and those who work are bound to err, learning from their mistakes. A female leader takes responsibility for the mistakes of the team.

The Female leader pacifies arguments and avoids causing aggravation.

38% agree, 36% partially agree, 26% partially disagree, and 0% disagree. The respondents say that female leaders make peace by avoiding heated aggravations. They have patience in dealing with sensitive issues; they negotiate for the successful outcome of stressful situations or problems. They like peace and promote institutional harmony not letting in personal differences and biases. They built the ecosystem with trust and synchronization.

The female leader speaks to all staff and always maintains protocols and is straightforward.

56% agree, 34% partially agree, 10% partially disagree, and 0% disagree. Fifty-six percent believe that maintaining protocols is in the basic nature of females. Respecting the top management and giving due respect even to the class three and four employees of the institution is required to maintain a cordial atmosphere in the institute. Mutual respect and being straightforward and maintaining protocols build healthy esteemed culture.

The female leader is at times unpredictable.

24% agree, 38% partially agree, 18% partially disagree, and 20% disagree. Twenty-four percent agree and thirty-eight percent partially agree that female leaders are having a clear understanding of a situation and making quick decisions per the demanding situations. Female leaders are able at making decisions as leader understands the culture of the institution and situation well. The evidence shows that at times female leaders are shrewd and unpredictable and it affects their decision-making. In fiscal matters and certain policies, it may be that female leaders take time and consultancy to come to decisions.

The female leader is frank.

46% agree, 40% partially agree, 12% partially disagree, and 2% disagree. Respondents gave clear evidence that female leaders are frank and have the clarity they do not entertain beating around the bush. Clarity of thought, purpose, and goal with a clear roadmap is displayed by the leader. This clear roadmap is displayed in front of the team making them visualize the accomplishment. There is frank communication on how to reach the goal and who will be the second, third, and fourth lead with the team. This frankness avoids confusion in the team otherwise confused people confuse others.

The female leader demands the whole team to work continuously.

18% agree, 32% partially agree, 26% partially disagree, and 24% disagree. The evidence shows a mixed response. It is observed that female leader tries to find out what is the root cause if any team member fails repeatedly to cope with the team. There are causes why leaders lose teammates; it is mistrust, ego, lack of timely communication, and much more. When a leader gives a break and works to make the individuals one team one unit it brings the best results. Continuous demands can sometimes be replaced by opportune considerations there can be no harm in doing so.

The female leader is sensitive to people and situations around them.

52% agree, 32% partially agree, 14% partially disagree, and 2% disagree. More than half of the respondents are sure that female leaders are sensitive enough to understand others and their situations. Being sensitive means having compassion towards the employees and co-workers. Here sensitivity means understanding other person's facial expressions, gestures, and body language and paying attention to them. Nonverbal communication, as well as verbal communication, is important for female leaders set a concerned tone and are having a magnanimous approach to mistakes. They see the issues, problems, and difficulties through the eyes of employees. Female leaders never overlook the fact that employees are also human. They are more kind in admiring; at times they criticize to appreciate. They have clarity about the well-wishers and empty flatterers among the employees. They care for employees outside the task and try to create an association with them as persons.

The female leader has no time for levity.

40% agree, 24% partially agree, 20% partially disagree, and 16% disagree. Evidence shows that serious matter is never treated lightly but there is always a place for sensible humor for female leaders. No disrespect is

shown for serious issues. As the leader cannot effort to fire disconnected ideas from the key position. It is so important to be aesthetically creative but a leader cannot be devoid of scientific realism at the same time. A female leader earns respect from others as she seldom throws everything at everyone.

In more than 15 statements the stakeholders agree above 50%. In statement 5, 8, and 17 they agree above 60 %. The highest agreement is on statement 8. Thus, the overall analysis and evidence show that stakeholders credibly believe in female leadership as a transformational one, and their capabilities as leaders must be recognized and employed in higher education in India while implementing New Education Policy.

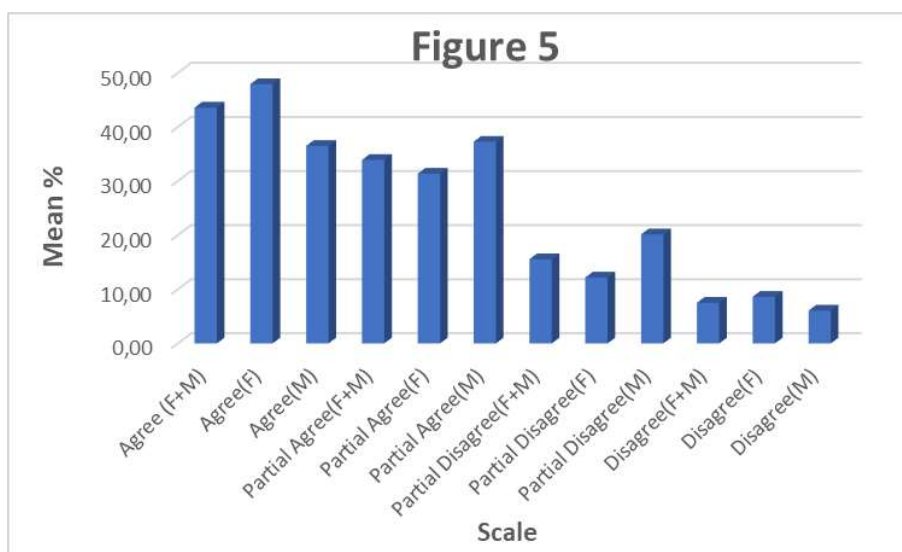


Figure 5: Mean value gender wise.

Analysing the responses collected from male and female separately, the findings made are very interesting. The column height of female response is higher than the total (Male+Female) of agree column, while the column height of male is lower than the total (M+F) as shown in Figure 5. The ratio of female feedback is higher than the male as well as both (F+M) for the agree scale. The ratio for partial agrees statements, the female ratio is observed slightly lower than the F+M and Male. Such observation clearly indicates that females believe more that the female leadership can be really transformational while implementing New Education Policy in India. Higher females' responses show that females are more supportive to the females and they firmly believe that females rising at leadership positions in higher education institutions can make a positive difference.

Calculation of the Mean values for taken responses from female and male are separately analysed. The mean values for total (F+M) is in decreasing order from agree to disagree scales and the same trends was observed for the female and male responses when separately analysed, the results are reflected in Table2. This trend also favours female leadership that can be transformational while implementing NEP in India.

Calculation is done also by single sample method t-value and observed the corresponding p-value at Df=29, the results showed that it is significant at $p < 0.01$. (Table 2)

Table 2: Calculation of Mean, SD, Variance and t-value single sample.

	Female + Male (51) 100%				Female (29) 56.84%				Male (22) 43.14%			
	Agree	Partial Agree	Partial Disagree	Disagree	Agree	Partial Agree	Partial Disagree	Disagree	Agree	Partial Agree	Partial Disagree	Disagree
Mean	22.2	17.3	7.93	3.83	13.9	9.10	3.53	2.50	8.03	8.20	4.43	1.33
	333	000	33	33	000	00	33	00	33	00	33	33
SD	7.65	3.42	3.77	5.63	5.19	2.56	2.28	3.97	3.51	2.24	2.07	1.95
	50	56	77	29	52	43	54	19	83	99	92	35
Variance	58.5	11.7	14.2	31.7	26.9	6.57	5.22	15.7	12.3	5.06	4.32	3.81
	989	345	713	299	897	59	30	759	782	21	30	61
T-Value	15.9	27.6	11.5	3.72	14.6	19.4	8.46	3.44	12.5	19.9	11.6	3.73
	082	614	023	74	547	368	81	75	063	623	788	84
p-value	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	00	00	00	04	00	00	00	09	00	00	00	04

* $p < 0.01$.

Now calculate the paired t-value for male and female responses. The hypothesis is H_0 = While implementing NEP 2020 Female leadership can prove to be transformational (successful), H_1 = While implementing NEP 2020 female leadership cannot prove to be transformational (not successful). Calculated the \bar{X}_1 , \bar{X}_2 , S and t_c -value from the following equations (1) to (3).

$$\bar{X}_1 = \sum X_1 / n_1 = \frac{30.01}{29} = 1.034 \text{ and } \bar{X}_2 = \sum X_2 / n_2 = \frac{22.74}{22} = 1.033 \quad (1)$$

$$S = \sqrt{\frac{\sum (X_1 - \bar{X}_1)^2 + \sum (X_2 - \bar{X}_2)^2}{n_1 + n_2 - 2}} \quad (2)$$

$$t_c = \frac{|\bar{X}_1 - \bar{X}_2|}{S \times \sqrt{1/n_1 + 1/n_2}} \quad (3)$$

From the equation (2) and (3) the calculated value of S and t_c - value is 2.78 and 0.0012 respectively. At Df=49 the $t_{0.05} = 1.95$. Now, $t_c = 0.0012$ and $t_{0.05} = 1.95$, Therefore $t_c < t_{0.05}$ Then H_0 is acceptable.

Qualitative responses were invited from the female leaders of the academic fraternity. The Following exemplary three qualitative responses are quoted to exemplify the views of the female leaders.

Qualitative Response: 1

Honorable Dr. Ujwala Chakradeo, Vice-Chancellor of SNDT Women's University, Mumbai, India

The greatest means of bringing about social change is education. The British knew it and they used Education to drive Indian society away from its roots. With National Education Policy 2020 the possibility of connecting with our origin has now been established. Education is essential for realizing one's potential as a person,

creating a fair society, and advancing the development of the country, according to the NEP. Appropriate implementation under the able and enlightened academic leadership only will pave the smooth path ahead. Academic leadership has to have all those qualities necessary for any leadership with an additional edge to motivate, inspire and mold the future, not only of the individual but collectively that of the society and that of a nation. Appropriate vision and insight are necessary for every leader to reach the set goals. Beyond achieving targets academic leaders have to have sensitivity towards every learner who is directly or indirectly a part of the system. Education is the expression of the perfection that each person already has, according to Swami Vivekananda. In the process of this manifestation, the role of an academic leader is very crucial. Administration, management, and teaching are the basic responsibilities of an academic leader. However, the focus on these activities varies with the position acquired by the leader on the ladder of promotion. Academic excellence is the soul of these activities. Excellence can be achieved by pushing the boundaries. Motivating the student/learner to slowly expand and go beyond is what the academic leader has to achieve at every point in time.

This entire universe is the blend of Purusha and Prakruti (male and female component) Prakruti, the female is the creator, and the entire creation is possible because of the tender motherhood encapsulated within Prakruti's womb. Purush or the man is the ability to manifest the creation; to manage the logistics necessary to make the creation of Prakruti a reality.

The logical thinking of men and the creative ability of women are inevitable components of every individual whether a man or a woman. That is the reason why men are equally contributing to the creative fields. Love, compassion, and empathy are essential feminine qualities. These are the qualities that with utmost tenderness can unravel the perfectness of every individual in the process of education. These feminine qualities are inherent. They are there, very rarely can be acquired by training from outside. Whereas, managerial and administrative abilities can be obtained by training. This makes the authority of women in academic leadership more meaningful. The development of each person's creative potential is a focus of the National Education Policy 2020. It is based on the idea that education must foster the development of not only cognitive abilities—including "foundational" abilities like literacy and numeracy as well as "higher-order" abilities like problem-solving and critical thinking—but also social, emotional, and ethical abilities and dispositions.

Thus, now is the time to sensitize teachers and administrators of education sectors to envisage this change. Thus, to implement the essence of NEP, 2020 suitable sensitization of academic leaders to acquire as many feminine abilities (the essence of matrutva) is imperative.

Qualitative Response: 2

Dr. Ila Gupta, Director, Amity School of Architecture and Planning, Coordinator, Amity Mega Center for Natural and Man-made Calamities, Amity University, Gurugram.

Women have strengths of compassion and empathy which make them good leaders. However, their sacrificing tendencies and family responsibilities make them take a back seat in their careers. Gender bias is deep-rooted in our consciousness and taking that out would need many years of continuous effort. While our academic institutions are gender-neutral and propagate equality, the industry is not. This fact affects our careers in

academia too. We are living in the age of technological revolution and education has to keep pace. There is a continuous development of new technology, material, software, hardware, government initiatives, etc. New challenges and prospects are developing all the time. It is more important for us to keep updating our knowledge if we have to remain relevant. In this scenario, strong industry experience and collaborations are the need of the hour. Academia is no longer a choice for an easy and comfortable means of living. We are required to come out of our comfort zone which is not possible for all women. That is the reason, despite all the reservations, encouragement, and gender-neutral policies, very few women are seen holding higher designations in universities.

Qualitative Response: 3

Dr. Vaidehi Vijaykumar, Vice-Chancellor, Mother Teresa Women's University, Kodaikanal.

The much-needed adjustment for our educational system is the New Education Policy (2020). The policy supports a comprehensive development of the kid in addition to ending the practice of rote learning that is now used. The primary goal of NEP 2020 is to provide children with a balanced exposure to academics, practical learning, and extracurricular activities.

Speaking of gender, the "girl child" has traditionally been the main focus of the majority of educational policy. It is obvious because 50 years ago, girls and women were in a worse situation than they are now. If we look at it from a comparative perspective, many modern families do not consider females as a burden; instead, they want them to be independent and educated. Although there are still gender preconceptions that limit women from becoming "homemakers" and family providers, this development is undoubtedly progressing in the right way.

In the NEP20 under the Section Effective Governance and Leadership in HEIs, it is specified that All positions of authority and institution heads will be given to those with strong academic credentials, a track record of executive and leadership success, and the capacity to handle challenging circumstances.

The NEP has no gender disparity in its statement. That means women with the required qualifications and strong leadership skills have equal scope to occupy the decision-making, professions in Higher Educational Institutions. The data on women in leadership in India, however, presents a dismal picture notwithstanding this encouragement. According to the most current Times Higher Education Globe University Rankings 2021, 41 out of the top 200 higher education organizations worldwide, or 20% of them, are run by women. But as of 2020, India has over 1000 universities, divided into 159 Institutions of National Importance, such as IIMs, AIIMS, IISERs, IITs, NITs, and IITs, as well as 416 State Universities, 54 Central Universities, 361 Private Universities, and 125 Deemed Universities. But multiple studies reveal the percentage of woman vice-chancellors/Directors in India as shockingly 6.67%. That means only 54 Universities out of 810 institutions of higher education are headed by the woman academic leaders.

I hope the NEP 2020 will change this picture. The selection of academic leaders will not be based on old assumptions and prejudices. The problem of a glass ceiling and the notions of what a woman can perform will gradually change and many women academicians would soon emerge as leaders of Higher Educational Institutions and lead the Institutions as top-notch Institutions.

Findings and Analysis

Summarizing the analysis of quantitative MLQ and the qualitative responses from female leaders in higher education the research findings attention to the capabilities of female leadership which is transformational and it is due time for recognition of transformational female leadership in institutions of Higher Education in India. But the tendency to employ female leadership is often not very much present or obvious sort of investigation in higher education policy making at all levels unless it relates to (girl) student enrolment. Quality counts instead of equality is a justification often given to justify the under-representation of women leaders in higher education. In the Indian education system, more girls are enrolling, and more women are becoming faculty members but when it comes to leadership few females rise to a senior leadership position. In this context, we can say that number of female faculty may have increased, but the representation of females particularly in key leadership decision-making positions is still not much. This is research-based, evidence that stakeholders want to see more females in a leadership position they believe in women as transformational leaders. It is a known fact that there are many hurdles to women's leadership females are to date largely identified only with domestic spheres and family responsibilities. Sometimes economic background and socio-cultural backdrop also play a vital role in constraints if women pursue academic careers and aspire for leadership positions. Societies frame compelling messages regarding gender-appropriate behaviour. There is a very common notion that females cannot have authority over males while governing assemblage. Social circumstances overlap with gender while determining the status of women who can enter leadership positions.

This study shows that stakeholders are inclined to invest faith in transformational female leadership in higher education. The qualitative responses from successful female leaders quoted in this study show how females learn their job to be leaders and how important it is to develop oneself as a leader, how they have attributes to transform things for good, better, best, and excellent. In the higher education sector of India while implementing and executing NEP 2020 we need structured intervention to develop and encourage female leadership. In India, we need more formal mentoring arrangements for females aspiring to be leaders in higher education, and more programs focusing on capacity building and career advice to inculcate female leadership. Testimony of organizational management of academic culture of India, reports the patriarchal nature of higher education institutes, often standoffish towards females, when they aspire and show willingness and have proven attributes and credentials to rise to leadership positions.

Observations

- The study reveals that we need to accommodate more women in leadership and their able leadership attributes must be more
- Their transformative leadership traits can add to the progress of India's higher education institutions.
- It is recommended that it is due time to find ways to eliminate the apprehensions when at times females are forced to believe by their social surroundings that if women rise to leadership positions it will be a diversion

from their commitment to family tie-ups.

- To undo the myth when females are led to believe that administration at the helm of leadership position is an extremely over demanding situation. To function as a leader, one requires 24x7 readiness to be available and females cannot give in to this performance-oriented demanding academic culture in organizational management as leaders.
- Those female leaders whose responses are quoted in this study and some other distinctive female leaders like them who serve in key leadership positions are contended with what they have achieved and are serving as an inspiration to other women out there aspiring to be future leaders in Indian higher education institutes. Mentoring and training programs must be organized under such leaders. The empowered and able guidance of such female leaders will empower other women.
- Empowered women indeed empower other women. For these women, their academic skills and excellence are transferred into their competencies as leaders. Recognition of the compatibility of female leaders with transparency is required.
- Appointment in a leadership position must not be vulnerable to gender preconceived notions, men with high visible public profiles are preferred and here calculations often go against women. This must be rectified by taking necessary steps at all levels.
- Policy making and regulations of recruitment of individuals on leadership positions need to be reviewed that give way to more transparency and accountability to let women in decision-making positions in institutes of higher education.
- More evidence-based research on female leadership must be vigorously done and findings must be submitted for review by the policymakers and government bodies.
- The study shows that stakeholders believe in females as transformational leaders. Stakeholders show total readiness to support the policymakers and recruiting bodies if they aspire to appoint female leaders in a key position in institutes of higher education. When stakeholders believe in females the Matriarch as transformational leaders, while implementing New Education Policy in India it is high time, to make leadership positions more accommodating and welcoming for women.
- Women who want to rise to leadership roles in higher education must be encouraged. Disturbing elements for females to rise to key positions include inaptness or having an aversion to politics and networking, male domination, administration, and lessening of one's research and academic platform. When a woman is in charge, seclusion and aloofness breed antagonism from male co-workers who fail to appreciate the capabilities and influence of female matriarchs as transformative leaders. Plans and strategies are required to be made in these aspects to make the conditions conducive for females to aspire for the leadership position in institutes of higher education in India while implementing and executing NEP 2020.

Conclusion

In closing lines, I recall the confident thought-provoking words of transformational female leader Honourable Hansa Mehta. She served as the Vice-Chancellor of the Mumbai-based SNDT Women's University. She was

appointed vice-chancellor of Baroda University in 1949. She was the first female Vice-Chancellor of India to head a university that was not confined just to women. She voiced for social, economic, and political fairness for females and shared her opinions in the assembly on how women would be affected by the implementation of basic rights. She advocated for political, social, and economic fairness for women and expressed her ideas in the following soul-stirring manner at an assembly.

The typical woman in our nation has endured inequities imposed on her by people whose laws, traditions, and practices have regressed from the heights of the civilization we are all so proud of for generations. Today, thousands of women are excluded from basic human rights. The Indian female has been rendered so vulnerable that anyone looking to profit from the situation may easily prey on her. Man has degraded himself by demeaning women. The name of Mahatma Gandhi has been used on the floor of this House, and it has been said that by uplifting her, man would not only elevate himself but also the whole country. I would be lacking in appreciation if I did not recognize Mahatma Gandhi's immense debt of gratitude for everything that he has done for Indian women. Without the support of women, our old nation cannot take its proper and valued position in this world. I thus warmly regarded this Resolution for the immense potential it embodies and hopes that its goals will be realized rather than only remaining on paper. (https://netri.co/wp-content/uploads/2020/08/hansa-_compressed.pdf)

Let us all applaud the rising of Matriarchs and the strength and transformation that can be brought by encouraging female leadership. By giving due recognition to Matriarch – the female leadership in institutions of higher education in India while implementing New Education Policy, we'll contribute to the 2015 global adoption of the 2030 Agenda for Sustainable Development by all UN member states and offers a common vision for world peace and prosperity, a safe, secure present, and a bright future for humanity. We will be directly contributing to human development and SDGs 4, 5, and 16 and equally contributing to all other goals in one or other way by promoting female leadership in higher education. The 17 SDGs (Sustainable Development Goals), aim at making the world harmonious, peaceful, and a better place to live in for present and future generations. It is a clarion call for action for promoting and encouraging female leadership in higher education, it can be firm and steady steps towards making a stronger Nation, New India @75.

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